

M1539
Friday, February 21, 1969
New York City
Group IV

Part One

Mr. Nyland: Let me try to straighten out a few things first. Because the last week or ten days have been a little difficult for some of you. I've explained it on Tuesday to the Group leaders, because they've got to then learn. I think they have to know. Because, it happened at a meeting previous to that, through unforeseen and a little bit misinterpreted ideas. It was a little premature—about certain things that I feel we have to consider ... of course in time we have to consider. We've gone on for many years now. We've tried to build up something, a little bit of a building, structure of Work, trying to tell what is the relationship of Work with a variety of different things in ordinary life. The building blocks are the Work, the cement is ordinary life. The mixing of the cement is our Work in building. For that we need ingredients—sand in the proper proportion, water, mixing it, which sometimes is quite surprising if you know anything about cement—and then to get the building blocks straight, plumb, horizontal, straighten things out, a wall that can have structure and is strong enough. This is Work in one's life. Things come one after the other. There is a relationship between a building and the foundation. Certain things have to be set first, and also sometimes they have to set in time. For this they have to become strong. If you cement, maybe you have to wait 'til the next day; then perhaps it is workable, but it may take three, four weeks before it is hardened.

And so, everything must have a definite place, one links up with the other. When you build a house you don't start with the roof. And for that reason sometimes one may see that certain things ought to be changed, or that you might say that the wall has gone a 'little crooked' and it ought to be straightened out. But sometimes knowing that the wall belongs to a structure, it may not be the time as yet to straighten it out then, because then the house will tumble down a little,

and that would be wrong.

So, for Work and the application of Work in one's life, and the life of a Group and the different people gradually learning how to work together so that they don't go haywire or start disputing about how to handle a trowel when the main purpose is to build a wall with everybody, as well as they can building it. And that we might go through periods when a wall that's a little crooked—it isn't right but, this life you build with what you have. You start, maybe, with 2 x 4's for a roof; and all the wise men of Egypt can tell you that it won't hold, but one starts because one doesn't know, and one has enthusiasm and one wishes to build because that is what one is after. And this enthusiasm should remain all throughout, and then all of a sudden there is a little bit of a thunderstorm and part of the structure falls down, and there is a great deal of sadness. What have we built, and why can't it continue to grow up like the Tower of Babel. Why is it that sometimes these unforeseen and sometimes premature interference with that what is the structure, which although may be correct in time, is not right at that time.

Such a little thing happens, I say, 'unfortunately.' Because it was not in the blueprint but it was in the mind and it was not as yet crystalized out, and by prematurely exposing it, it was not the right thing to do. Because one cannot expect people to be able to read a blueprint. Some need a house to look at so that then when they see the house they can say, "Yes it is shelter, in this we can live." For that it is necessary to build a house, and even if the 2 x 4's become 2 x 6's and 2 x 8's and 2 x 10's for strength, one does not always start out with that. In building one has problems, one has to solve them sometimes as they appear. Sometimes the problems that come up are a little unforeseen. Not even a good architect who has had a lot of experience may know, and sometimes maybe the architect waits until there is a real reason to put a flag on a roof.

You remember Beelzebub, he also interfered prematurely. Because he thought he knew, and God simply told him "Work a little more." Banished to a remote solar system, Ors. "Go ahead, Work on Earth." Because on Earth are conditions which are unusual for the rest of the universe, and when life has to be told what it is to be free, it has to be exposed every once in a while to certain forms which may make one realize that there is that kind of bondage. And that then the task is to set that life free at the place where the bondage is, and if we look at Work this way—that is, if we add gradually to our knowledge of how to mix cement and how to use a plumb line or even a level, or that sometimes in the process of doing this one's eye becomes adjusted and acquires a certain characteristic of purity—it is then that sometimes one can

overlook even a wall which is not entirely straight, provided the structure remains.

But when it gets disturbed a little, it is wrong. I'm sorry about the confusion about Group I. It was never—never—my intention to stop a Group I. Never. Because I know that a Group I is needed. If we have Groups II, they are needed for dissemination of Work—the knowledge, how to build and also how to mix. Group I is building it. Group I means that there is something of a bridge which has to be made between people as they are in life, and that what one hopes to go to when one wishes to become united with His Endlessness. And to put it on such terms simply means there is the grandeur and the beauty and also the glory in being engaged in that kind of a task; and then one is a little impatient every once in a while that certain things are not entirely in accordance with what one in one's ordinary mind hopes and believes in, and then something happens and it is not the right kind of a thing, and it disturbs.

Group I will continue to exist. Because I am one who wishes the Group to continue, and therefore as long as I am here, I will take care of that. I will never let anyone down—never. Because when I start A, B, C as Work, I am perfectly willing to take the rest of the alphabet for the application of Work in life. And to the bitter end—that is, *my* bitter end, *my* appearance on Earth when it ends—I will hold on to everything that I possibly can; in a certain way and at certain times, maybe, a little bit misunderstood, but what of it if the wall once in a while is crooked—and stays crooked for a little while—provided the roof doesn't fall down.

I do believe, however, that Group I is a special Group, and I explained—on a little cassette tape that we had on Tuesday to the Group leaders who are, to some extent, carrying out a little task I've given them—it is necessary for some people to do this in order to realize how little they know. It is an opportunity of some kind, but it is not a shirking of responsibility on my part. Although in the beginning I thought it would relieve me a little bit, it hasn't at all. And the way I conscientiously want to keep in touch with what's happening as far as discussion of Work is concerned, there has been a period in my life where I definitely decided that the truth of Work was more important to me than anything else, and I was willing to give up a variety of different relationships because of it. And therefore I will not stop at the point where I think that there is help that is needed, and when I say "Send me little cassettes, or give me your tapes so that I can listen and then have a cassette answer," it would be much easier for me, of course, to let it all go until I die and then I won't be bothered. But I want to be bothered now, and I want to straighten out things when they go a little wrong.

Because it is not right that something like that is discontinued, or that it is misunderstood about the aim. The aim for Group I is to have a pure Group, a Group who really can work together in building; not only committed to Work as we know it and as one can learn in Group II, but actually that one's life starts to depend on it more or less.

One is not always—not in the beginning, not even... In Masonry one becomes a 33rd degree, it takes time and one has to have patience. And patience we will have, because it is worth it. Sometimes I think of that. How is it that we come together. Why is it that we can maintain it. Where is it that we really go to as a source for information and for help, and for continued desire and enthusiasm. All and Everything gives it. Gurdjieff has given it. I'm a little bit of a steppingstone to help you, to remind you every once in a while that a book like that exists; and that perhaps here and there some tapes are in circulation—or, gathering dust on a shelf—so that you, I hope, will have something afterwards to go by. And during this period... I've said, this year is going to be a period of Work. Because, I would like to establish the certainty that Work can exist and can remain in existence because it, once and for all has been experienced by a sufficient number of people to know what is what.

And so, the main purpose of Group leaders is to disseminate that kind of a responsibility. So that they, in turn, can learn how to work together. That is the main object: To find out that, in not knowing enough they will get into each other's hair when they talk about it, and there will be all kind of personality sparks flying all over the place. And I know it, because that is in the nature of a wish to work together and to try to understand each other, and it will take some time before one has an attitude of kindness, love, affection and willingness to understand. And instead of that, in the beginning there is, of course, criticalness, a certain disagreement—also self-love; also a certain aggressiveness; also a certain wishing to distinguish oneself; also, in taking a responsibility a little bit walking over someone else—and this has to be straightened out first; so that a Group like that becomes a unit, and then that each member is a unit in equal standing, or at least with enough understanding which is equal for each other. But the main thing: That in that kind of a Group what has to exist is an emotional relationship of something that is between them which sometimes cannot be expressed, but will be there when there is the right kind of an emotional posture in wishing to solve certain problems regarding Work and how to cooperate.

Don't misunderstand this idea of the leaders and Group II, because that in itself has nothing

to do with Group I. Group I exists and remains in existence, certain people can take a responsibility for that in order to help me. Because, unfortunately—and I've explained that, and it was in the nature of a change when I delegated some work to Groups II—I lost, of course, a little contact with different people who are new, and that gradually ... following the line of least resistance more or less, and not putting up a certain measure or a thermometer to gauge other people by, to see if they actually were material for a Group I. And also I accuse, to some extent, the members of Group I of allowing certain things to happen which should *not* have happened, and that was wrong.

But also that can be explained; because one is just starting at the foundation of a house, it will take some time, and I hope I live long enough to see a little bit of the wall. As soon as there is some kind of a wall I don't worry anymore; because then I know that the wall will be strong enough to support any kind of a structure afterwards, and at least it will give you a little shelter as far as the wind is concerned. Although, it will not shelter you from rain. For that you will need a roof.

I do not know how fast we can get to the roof, but we first have to know that the foundation is correct. The foundation is Group I. That begins with that what is Work in life and a commitment to some extent, more or less with different people, with the knowledge for themselves that this kind of Work of Objectivity is a solution for them in their lives and not something else. Although there may be a lot of interests and a variety of other kind of things ... and there is no objection to have that interest, but there is one thing that is absolutely certain: That if one wishes to become free there is only one way to dissolve the subjectivity of oneself; and there is no other way out, and anything that you wish to do in search for esoteric knowledge will have to have that kind of principle. If that isn't there... It doesn't matter, I've said many times, if you don't want to use the same kind of wordage or the verbiage of Gurdjieff, but what is it in a Man that makes him a member of a Group I: That is his emotional state, his wish to receive, in some way or other, grace from Above; that he can actually be open to that and wishes, in that kind of an openness to find out what it is that has to be done in order to grow ... and to evolve and to leave this Earth in time, and during the time he is here to be serious and honest to find out what it is that he is, really. And so that there is no mistake and no fooling, and no further interpretation or rationalization process, but that there is a foundation of truth. That will free a Man from starting to build a wall and, if possible to keep it straight.

So I think I've said enough about that. You must know, now, that it is necessary to sift out Group I once in a while, and that perhaps in that sense a group of people who are more devoted to wish to disseminate the ideas could actually be found. Those who answer tapes to other cities are in the same kind of a situation. They'll have to become a member of a Group, which is very difficult sometimes when it has to be done by tape; and it also means that they have, as members of the Group, equal standing to all other members, and that there are still many difficulties to overcome for anyone who wishes to answer a tape for such people. Because, again one runs into all kind of temptation; as if we at headquarters have all the knowledge in the world, and those out in the sticks are just unfortunate little human beings who happen to have a little bit of a Group.

You must understand this particular kind of problem that can exist. Because ... let's call it 'fortunate' that I am here, and sometimes that it is fortunate also that I am on the West Coast or somewhere else—maybe in Boston—and it's unfortunate I cannot quarter myself; but that what is needed is for one Group or another or another, or any member of them: To understand an *aim* that we have in life. The aim is to Wake Up, for all of us. The aim is freedom. The aim is not the continuation of ordinary things in an ordinary way. The aim is quite definitely to find out what it is to be done; that *now* must be done, and not tomorrow and not the day after, but now is the time to Work. Even when one is young and there is a great deal of energy available, even ... then it is even more important, because one has material to Work with.

There is sand on which many people have built already, and it has already given way. That means they have problems in their life. They have something that ought to be settled a little bit better. A little bit more insight. There are people who have lost the desire to continue to build, even. Those who have too much of a burden. I've explained every once in a while: When one is in search of one's inner life you have to learn how to undo, how to strap loose, how to take away the cords of all the different ballast that is still attached to all of us. As a person, this form—this body—needs manifestations. Everything that we do have at the present time—90 percent, 95 percent, all our mannerisms, everything that will belong ... that will have and that belongs to us as an acquired characteristic—all such things are material. But, the material has to be understood where is the place, and sometimes that material is not useful anymore for further building.

Because, you know, if the sand is too coarse your cement interferes with the level of your

blocks. If there is too much salt in the water, it also starts to affect the solidity of the wall. Sometimes the level is not right. Sometimes your eyes are still blind, so that you cannot see. Sometimes there is not always a person to help, and there is not always time to study the blueprint. Sometimes conditions in life are a little bit faster than you yourself would allow for yourself, and sometimes you have to use certain things temporarily as a substitute.

And all these kind of things will come up in building, but one has to be united; so that one is working on one corner and another on another, and a third one is already measuring for the uprights. And the fourth one had to go to town in order to get some nails so that the others can continue to work, and maybe there are tools that break and they have to be sharpened and a new handle put in. And all the kind of things that come, that come to the surface, that come ... when one works one finds out what to do and one finds out what is lacking, and then I'm not blaming for someone who breaks a handle when he is a little bit too forceful.

That you must understand. We are in this kind of work together, as long as we wish to be together. There is no pressure on my part. I am, because of my particular kind of a nature, emphatic and of course in that way I create a certain atmosphere and sometimes a little bit of a force, but it is not that I ask you to stay. This was what I meant a little while ago—when I think you all come, there is the Barn, there are the activities, there is this and that to be attended to. And we do it, and we do it freely. Free time given in labor; not only because it happens to be a nice little lark to go out to Warwick, but actually because one wishes to do something.

And again and again, this question of your Soul must come to the foreground. It must be written on the aim of you. It must be there in front of you, in which you then 'unite in each other's Souls,' as it were. Although the Soul still being in some kind of a form as far as we can conceive of that, that what is the characteristic of a Soul is the possibility of unity in the face of God. That is what life would mean for one who lives with that in his mind and in his heart; so that the aim will be the unity of life of himself with that what is life in others, and that what then will be recognized in that kind of a ... I always call it a fusion process of God who is, you might say, the 'mixer' of the fusion of the three bodies.

This is what one waits for. This is how one has to have patience. This is how one continues to try to Work regardless. And sometimes one builds, even, in rain and protects the cement from being too diluted. Sometimes one works in sunshine, and you can have a little bit of a palm leaf over your head in order to get too much sun burn, and sometimes your hands rebel

because they become calloused.

All of that is outer form. That is only appearance. That what is important is, what are you inside. What is there with which we wish to Work. What is the motivation, what is the reality that we know; to what extent can we be truthful about that, to that extent we can also be truthful about someone else. We can lose this damned vanity of ourselves; it doesn't amount to anything whatsoever—it is just temporary because you happen perhaps to have a little better dexterity or maybe you were fortunate in some way or other, it is not your credit, it is still the way it happened to be and the way you happened to have a little bit of an education or an exposure to something—that what counts is that what is your manifestation as it comes from inside-out, and to what extent that that what is your form at the present time prevents it from coming out correctly; so that constantly that channel which is your manifestations is still impure, and how can you even expect other people to understand *you* when the impurity is so thick that it can be scraped off.

This is what everyone has to learn; and we start with a few people simply to see what can happen; so that then, after some time they may be able ... by being together and have enough solidarity, be able to know what is right and what is wrong; and then maybe such people—together with those who haven't been in Work for a long time and who, I would say, have received a certain 'grace' from Above—can then judge who, and with whom, do we wish to continue to Work without being interfered with.

You see what it means. *Who* am I, when I wish a friend to Work with me. What is it that is required of me when I say that someone can come into a Group. On what basis do I dare to judge such a person when I know that there is still something wrong with me. Because such a person, if wrong causes you to be worse. And it is that kind of a realization of *that* problem that will come in time. Because the first problem, which is most important, is solidarity; and it starts with a Nucleus, and to that we can add ... because of the necessity, you might say, of not being chosen but being what one is like an elder 'by acclamation,' one could not keep such a person out of Group I.

Whatever that kind of an aim is and how we can actualize that, that is probably a difficult problem as yet. It is solvable, and we will solve it, and there will be a Group I. And I hope that the level of that Group will really be a devotion to esoteric knowledge, and really will give ... to use the opportunity, of each other, of a certain form of experimenting; and really to dip down

into one's heart to see what is the quality of an emotion which can be alike—and must be alike—for all members of such a Group.

You see, I now put the requirement very, very high. It's easier to come down, but it is very difficult to build up. There is all of Work. I simply say 'don't worry,' but at the same time where is your Conscience. If you wish to Work, you will. It's beautiful to have someone you love. Like a particular kind of a child last Tuesday, that was right. That is the real ... this is the kind of thing that I will have in mind on Tuesday. We will talk about it a little more in detail; because it's my concern that people do come, and I hope that I can be sufficiently clear so that there is no misunderstanding whatsoever. But as long as we can talk, as long as we are honest enough to wish to talk, as long as we are sincere in talking there is a possibility of an understanding among us, an understanding, even, at different levels; not equality—there never will be—but there will be a recognition of the motivation for such understanding and the wish, then, to know *how* such understanding came out of the knowledge of such-and-such a person. When I know him, then that will ... he is my friend. Because it doesn't matter anymore what he will do, I trust him. Even if I don't really would do what he does, as long as I understand that he has to do what he is doing, then he remains my friend—because of that, standing straight.

I hope you can trust each other in the future You must Work for that, and you must pray for that. And you must leave room for yourself. Just leave room there, and stand there. The understanding is not limited to your brain. It can spread out. It can create an atmosphere. And the spreading is of a quality like ether, like something that belongs to a feeling and that it has gone over into an emotional state. Understanding spreads away from the head. Understanding starts to affect other people. Not knowledge. That is only blah-blah, but understanding has an aim, in the first place to find out *who* can I love so that I can trust him.

Let's drink to ... let's drink to Work. [toast]

Part Two

Mr. Nyland: Sometimes, you know, after something of this kind one must not immediately go over into talk, and if one talks it has to be very quiet. Sometimes in music you want to ... of course you want to say something. The language is not familiar and are tones, vibrations like emotions. And they are a little mixed—that's the background of our life. Because our life is very much like that—different tones struck, not enough to give a melody. That is how we act: We happen to come because someone touches the keys, and one lives with that until for some

reason or other a few keys are struck that seem to belong together. It's a little melody. Every once in a while the keys or the notes that belong to that, they happen to come together again and again and they remind you, then, against the background of one's ordinary life that there is something that could really remain, every once in a while remind you.

This is Work—how to remind you against the background of your ordinary existence. It's a little melody that is struck every once in a while; sometimes by chance, sometimes by design, sometimes as a result of prayer, of wishing something to enter into one. Sometimes it is as if it is really sacred as a soft little melody, and sometimes it does become rebellious. Because, why should one remain on Earth. Why should one remain constantly being bound when there is such a desire for freedom, when the loneliness of the melody indicates what it could be if it were free. Not from all this tumultuous left hand, right hand—whatever it may be, our ordinary manifestations in life. With our hands we do it, with our feet. We step in the midst of life, we break off a melody; sometimes it wants to come there, it is there and it is beautiful, and then one steps into it with feet, a bull in a china shop. A delicate, earthen porcelain—Wedgewood, thin, tender, lovely in shape, a melody of life and one handles it with rough, crude fingers—and sometimes it breaks and one has to start again and again. Because the memory of that kind of event, that kind of experience; it comes back and one says, “But it was *then* and it was possible *then*, and then I had hoped that somehow or other I would be able to do it again and again,” and it doesn't seem to come, and it is perhaps gone and one doesn't want to give it up.

This is the trouble with music: That all the time one hears the sounds in ordinary life, and all the time you want to use it for a purpose; and you try to combine it and you bring this and that together and you hope it will result in something that is really alive and that lifts you out of the chords into some kind of a different level, and you hope then that that might sound right and you try and you try and it is not as yet, that kind of creation doesn't seem to come so easily. And still, that is one's life *in* this life. This is the essential quality of one's life. This is what Work must mean: For one to introduce that in the time when it is dark; that kind of a little light—a little star, or whatever it is—brilliantly for one moment, fading away again. Maybe sometimes like a comet coming in and going out again: One doesn't know where it came from, but it was there because *that* was the experience.

You see, this is what I wished: That Work would become a melody. That it would become your melody. That is, that is a melody that belongs to you, like many melodies belong to certain

pieces of music. We know certain things—a melody that belongs to the love song, in the Meistersinger, of Walther; a melody that belongs to the Funeral Lieder of Mendelssohn; a melody that belongs to the Fourth Symphony of Brahms; a melody that belongs to The Appassionata of Beethoven. These kind of things we remember, because they strike us. There is something that is a little unusual, or somehow or other it is a ... I mentioned it several times: In the Ninth Symphony, the simplicity of the little melody that is there, and taken over by the choir and then the choir of young children sing it with a metallic voice, out of this world as if from Heaven—and this, sometimes, is like Work. When one starts to realize the enormity of the universe and that what apparently seems to be a little door, open, to give you a possibility of seeing what is an experience of Objectivity. And that you say “That is the kind of melody, my God, I wished.” And I hear, then, at that time as if the whole world is full of music and I am at that one moment a part of it, and I wish to leave this Earth because that is what I really want. And the door closes, and the melody stops, and I find myself with clumsy hands because I have not been able at that time to hold on to it and it broke ... and it was me who did it—me, this personality, this terribly lumbering, stupid fool.

That is what we spoil with, that what spoils our beautiful chance by being quiet sometimes and receiving. And at times when one wishes and it doesn't come, and one wishes and it doesn't come. And one says, “What is the matter with me, why is it that it cannot come.” Because it *could* come—I know—and it must come, and it should come for me because all my faith, my hope, everything of me, I belong to that and I know it, and I want to Work. I want to Wake Up. I want to see the dawn of that day, I want to see the Sun in a new light. I want to be able to have all the Sun never never to leave anymore, to be constantly in the presence of that. Some day. Maybe that some day, some eon we will, some century centuries from now. Maybe sometimes *now* as a miracle the melody strikes, and one knows it.

One knows it. Sometimes I've compared to a grandfather's clock. One hears it in a house when the house has furniture, and that is a relic, and it is kept there because grandfather used to wind it up all the time—faithfully, every day before he went to bed that was the last activity—and the clock sounded in the morning. And it was grandfather's clock, because he kept it going and running. This is within one. This comes from grandfather. Not from your father. It comes from grandfather and grandmother. It has jumped a little bit the particular generation of your father. That happened to be just the stepping stone.

The relationship is 1-3-2, I settle for '2.' Because I know the melody's in '3,' but I know that '2' is already closer than '1.' That is why I hold onto life: Because the '3' is grandfather who tells me; because he has been winding that clock every day of his life in order to save that melody for me. And I settle in ordinary life for that what is still possible for me to be, that what I think and remember. And at the place '2'—that is, my planetary level—I remember the Sun because I am a little closer to it. I don't want all the time to be on Earth and forget what grandfather taught me and why he lived before me, why he then could tell and why he then every once in a while can come and play the melody on a very simple instrument; like a monochord striking a note one after the other, and the melody is made by all the overtones of my life. He strikes my life and the overtones sound, and I am dumb. All I hear is, "You were born, that is your life, and now you may as well forget about it because we'll cover it up so nicely that you cannot have any trouble."

You will remember it at times, but there will not be any melody because all the overtones are covered. And what one does in Work is to uncover, in oneself, that what is alive and what then can sound in all the variations and the relationships of that what belongs to that one note 'Do,' struck when I was born or conceived and when life was put in me. And then with that I walked through life trying to hear where are the overtones of my own 'Do': where is it that my grandfather played on that ... I call it 'harp' sometimes, but it is really a monochord.

It is a monochord because I can strike it and pluck it, and then it starts to sound in all kind of different measures—half an arc, one quarter, one fifth, one third sometimes, one seventh. That is the fundamental overtone of my life—one seventh. That is, for me, the phenomena through which at times the 'Do,' 'Re,' 'Mi,' 'Fa,' 'Sol,' 'La,' 'Si,' will come the overtone. Because that overtone becomes, then, for me an Octave of my life as a possibility coming through that and forming. If I am a master in music I make melody out of the Law of Seven, and then I know that the foundation for that is the Law of Three. *That* I find in the overtones when I stop the 'Do.' And the overtone starts first an octave, *then* five, *then* four, *then* three; only then—after some time—I see what is behind all activity of my life, I see what is the motivation of myself in the expression of life in the manifestations of myself. Sometime I will have to get through all of that what is covering, and I will wish to go to my inner life and live there. Someday I will want to forget this world. Someday I will only play, because that is the reality of myself.

So, a good life. [toast]

So, goodnight everybody. Have a good weekend.

End of tape